

The Wonderful Dialogues

(Dalit leader Shri Sooraj Bhanji's touching questions—Affectionate, satisfactory, appropriate reply by HH Shrimajjagadu Shankaracharya)



Poorvamnaya Govardhan Math Puri Peethadheeshwar
Author
Shrimajjagadu

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Translated by

Ved Prakash Tripathi

Edited by

Dr. Indira Jha

Author

Poorvamnaya Govardhan Math Puri Peethadheeshwar
Shrimajjagadguru Shankaracharya Swami Nishalanand Sarswati

The Wonderful Dialogue

Shri Harih

Shri Ganeshaya Namah

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Swastiprakashansanthan Shriamajjagaduru Shankaracharya

Govardhanmath, Puri- 1 (Odisha)

752001

Telephone (06752) 231094, 231716

Publishing note

HH Jagadguru Shankarcharya Swami Nischalanad Saraswatiji Maharaj re-writes the holy scriptures from a mysterious plane which is beyond the reach of even scholars. Commoners like us can't comprehend the mystery of his work. We try our level best to understand the hidden meaning of his philosophy but we fail. Shri Ved Prakash Tripathiji ventured to understand 'Vichitra Samvad' written by Gurudev. Infact, it is a written record of conversation of Gurudev with Sri Sooraj Bhanji, the former governor of UP & Himachal Pradesh. Gurudev being an encyclopedia of the knowledge of all knowledges, could convince Shri Sooraj Bhanji that Dalits are not the oppressed lots but they are inseparable entities of Hindu religion, only Gurudev can convince in such an authoritative manner who has all the Vedas, Puranas, Upanishads, Ramyana, Mahabharata etc on his tips. No argument can stand before Gurudev if it is not supported by the holy treatise. Shri Sooraj Bhanji came before Gurudev with a clouded mind but went back with a clear mind.

Sri Ved Prakash Tripathiji with the blessings of Lord Jagannath has tried to render this book with the title 'Wonderful Dialogue.' At the very outset, it can be said that

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his endeavour has been painstaking. Without the grace of Supreme Being one cannot get the idea of translating such a work of art. To my knowledge no one can claim to be a successful translator of Gurudev's work because it is an onerous task. I have tried to translate two works of Gurudev '**Sukhamaya Jeevan Ka Sanatan Siddhant**' & '**Udbodhan**' and have faced the difficulties. Shri Tripathiji deserves all praise & blessings of elders and well wishers. I am confident that this translation will help the readers to understand 'Vichitra Samvad' in a better way.

I, as the vice president of Swasti Prakashan request the readers to be the part of this publishing house by taking these rare books to the different libraries and people, who have some thirst for knowledge. Last but not the least, all the followers of Hindu religion should have a library of Gurudev's religious texts in their own worshipping room. At least a look on these books can elevate their thoughts and feelings. I consider myself fortunate to get this opportunity to edit and publish this translation work.

Indira Jha
Vice-President
Swasti Prakashan
Govardhan Math
Puri, Odisha

Shri Harih
Shri Ganeshya Namah



The Wonderful Dialogue Preface

Owing to the intolerance of the exalted position of Hindus, foreign intriguers and their instrument, native political leaders as well as their followers have tried their best to divide Hindus by open fraud, deception and force. The traditional (sanatan) varnashram system has been very important in keeping the country well-enlightened, cultured, well-protected, self-dependent, prosperous and full of feelings to serve others.

With a view to purifying Gunas (qualities) and actions also, the traditional varnashram system has held the most important place and its universal usefulness is established. It is an evil habit of the alien conspirators and their instrument indigenous political leaders alongwith their followers to propagate and declare as the root causes of all degradation, the basic grounds of all our progress which are beneficial to all. Due to the lack of proper study of the Vedic literature and having been the victim of

swindlers, it is natural to fall into clutches of vicissitude and doubts. Aimless political parties and Hindus, divided in various sects and limited only to wealth and fulfilment of lust are sunk top to bottom in the mire of wealth, honour, life and their limited family members. Due to the education system devoid of morality and spiritualism, it is impossible that the youth, fond of obscene entertainment and intoxicants may bring forth revolution. In the name of the civilization, the eradication of seeds of revolution is the greatest obstacle in the path of revolution. The Ramayan and The Mahabharat written by Brahmarshi Shri Valmiki and Maharshi Shri Krishna Dwaipayan respectively, are two important histories. There is a description of a World War because of the ogling at the modesty of the mother Sitaji born of the earth and the Laxmi of Vaikunth and Draupadi, born of the alter of the sacrifice (Yajna). But now there can be no revolution for violation of the modesty as it is being termed as a token of affection and culture. How can there be a struggle owing to the violation of the modesty in a life devoid of modesty. Everywhere the feeling of revolt is visible against the father, mother, brother and husband who make the violation of the modesty the issue of the struggle and strife. The absence of *Shikha* and *Sootra*, being accepted as the symbol of culture, the source of the struggle owing to the removal of *Sikha* and *Sootra* is extinct. Instead, the struggle against the father, mother and brother etc favouring *Sikha* and *Sootra* is very

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common. In the same way it is useless to expect a prudent conduct regarding touchability and untouchability from a society devoid of the sense of touchability and untouchability. In the age of every body's right in everything, to discuss about rights and absence of rights is futile and is to prove oneself narrow-minded. The cow and her progeny, Vipras (Brahmans), Vedas, Chaste-ladies, the truthful persons without avarice and the generous and the preservers of the earth, are regarded as the obstructors of the progress and genius. Hence, now the way to regard them as issue of veneration is blocked. In the same way the path to regard the religion, religiously controlled wealth and desires, prescribed and forbidden acts according to time, place and person and the preceptors as the preservers of the earth is extinct. The Vindhya, the Himalayas, the Ganga, the Yamuna, the Krishna, the Kaveri, the Narmada, the Samudrasetu, Mathas, (Monastery), Temples, and the places of pilgrimage etc are our eulogised issues of reverence. Calling them the centres of reverence of ancients and these being regarded traditional, narrow-minded, strife-loving, detrimental to the genius and progress and communal, there is an extensive movement to defile and eliminate them.

Thus the source of the revolution through the traditions of the Sanatan Vedic and Arya method is blocked. In this age full of malice and aimlessness in the name of development how difficult it is to protect, the perennial

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issues of veneration after proving them useful on the philosophical, scientific and practical ground, only sensible gentlemen can speculate it.

In this very light my conversation with Shri Sooraj Bhanji has been portrayed here. For the convenience of the readers references in the conversation have been cited clearly. By chance Shri Sooraj Bhanji expired in Delhi the day, this book was completed. He would have been extremely pleased to get this conversation in the book form. He often expressd his liking to this conversation in the recorded form.

H.H. Swami Shri Nischalanand Saraswati

Haridwar, (Shuddha, Jyesthkrishna

10, Saturday, Vikram Samvat 2064)

12-5-2007

'The Wonderful Dialogue'

Shri Sooraj Bhanji, the former Governor of Uttarpradesh and Himachal has been often raising his voice enthusiastically for the upliftment of Dalits. In this purview reaching Shringeri, he met Shrimajjagadguru Shankarcharya Shri Bharti Teerthji. He sought the support of Shrijagadguruji to delete the objectionable statements regarding Shudras from the scriptures as The Manusmriti and The Ramcharitmanas etc. Shrimadjagadguruji consented to the upliftment of dalits but regarding the amendment in scriptures considering it appropriate to consult other Shankasacharyas, (HH) he inspired him to meet Shankaracharyaji of Puri (myself) first.

Shri Sooraj Bhanji contacted on telephone my personal secretary Shri Rajeev Mishraji (now Swami Shri Nirvikalpanand Sarswatiji). Shri Mishraji fixed 2nd of August 2005 the date for meeting. Shri Sooraj Bhanji, the chairman of the Dalit Vikas, Government of India and other ministers etc reached the Circuit House Puri on 1st August 2005. The Joint Minister Sharmaji was well-known to the former Jagadguru Shankaracharyaji His Holiness Shri Niranjan Deo Teerthaji, hence he stayed in the Math. On 2nd August at

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the appointed time 11.00 AM, Shri Sooraj Bhanji alongwith retinue visited Shrimajjagadguruji. After primary and initial formalities, experessing his distress he stated, "I have been born in the family of dalits. I started my education in a gurukul of Aryasamajis. I was not allowed to take my meals sitting in a row with others. I was given a pot keeping me aloof and away, the food was supplied to me disdainfully. I found that there was unequal behaviour like Sanatanis among Aryasamaji also. They falsely proclaim not to accept the difference of castes on the basis of the birth. Being distressed I joined a school run by Jainis. I witnessed the game of casteism there too. I expressed my pain to a teacher. When he created a situation of revolt in my favour, the better behaviour started. Shankaracharyaji, if Hindus are to be saved, please remove this disparity in the name of castes. Please give dalits the right to become priests etc. One half of the Hindu population belongs to Dalits, incase, any untoward mishappening as the separation of Dalits from Hindus occurs, the further partition of the country is inevitable. It is my earnest desire that Dalits may remain Hindus, but it does not appear possible owing to the disparity and inequality in dealings. I eagerly wish that The Manusmriti and the Ramcharitmanas may be reprinted after deleting objectionable words regarding Shoodras etc. In the Ramcharitmanas Shoodras and woman have been

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portrayed vilely exhibiting them liable to chastisement. Showing magnanimity and generosity please consent to remove objectionable words from scriptures."

Shri Sooraj Bhanji expressed his feeling in fifteen minutes. I began to answer him affectionately and patiently in the presence of the personal secretary Shri Rajiv Mishra, Shri Dhananjay Vaidyaji of Mumbai, Swami Shri Nityanand Sarswatiji and Shri Swami Kaivalyanand Sarswatiji etc.

"Significance of the human life as described in our scriptures exactly applies to every human being. Thus this importance is easily available to the woman kind and Shoodras also. Reverence received by ladies Gargi, Maitreyi, Sulbha and Shabri etc is well known in the world. Respect available to Dharmavyadh, Sanjay, Vidur and Valmiki of Dwapar and others is also world known. According to scriptures financial prosperity of Shoodras is established. According to the traditional varna-vyavastha livelihood of Brahmins was prescribed by unsolicited charity or begging. Life away from pleasures, comfort and attachment is sanctioned for them in Brahmacharya, Vanasprastha and Sanyas ashramas. Kshatriyas have financially better position because of the responsibility of protection of the society and management of the state. Vaishyas being entitled to agriculture, commerce and keeping of cowherd have even higher financial status than kshatriyas. Shudras etc being entitled to small and cottage industries and other works

as hair dressing and shaving, cleaning of clothes, work of architect and mason, nursing during delivery have got even financially higher and better status than vaishyas.

Its burning example is the selling of the King Harishchandra in the hands of a person born in the family of the last born in the city of Kashi in the ancient times. It is not only an imaginary gossip but is historical fact. Even today his progeny are owners and masters of the necropolis located at Manikarnika and Harishchandraghats.

The incident occurred before my eyes. The worldly journey of my revered Gurudev Swami Shri Karpatriji Maharaj completed in the year 1982. Entombment in the Gangaji at the Kedarghat was determined. Thousands of devotees and visitors were present on boats at the banks of the Gangaji. Our former Shankaracharya Swami Shri Niranjandeo Teerthaji Maharaj was about to perform the water submergence of the divine body kept on the boat. In the mean time attention of all persons present was centred on a person seated on a chair at the top of a superb boat. His boat came near very soon. Thinking "Lest I should miss to reach in time." he spoke loudly, "**Shankarcharya ! be cautious, please do not act contrary to scriptures.**"

All were astonished. The revered Shankaracharyaji himself was astonished. He thought, "**Who has suddenly**

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appeared at this odd occasion, who interrogates me, who question all on scriptural basis."

Some one having familiarity said, "The chief of Dalits is speaking."

At once Shankarachryaji paroxysm converted into fondness, affection and compassion. He said, "Come, come what do you want ?"

The chief of Dalits said, "First give me desired remuneration, then submerge Dharmasamrat's body into the Ganga"

Then at Shri Shankarcharyaji's beckoning, taking out money from their bags, all the devotees on nearby boats wanted to give him money.

The chieftain spoke loudly, "Keep these papers with yourselves. I do not want bundles of these notes."

Shankaracharyaji said, "Speak, what do you want then ?"

The chief said, "I require a rosary (Mala) of rudraksha from Dharma Samrat's neck".

The reverend Jagadguruji said, "Dearone, the rosary of rudraksha may not become an apple of discord among disciples and there may not arise some dispute, hence we have decided to submerge his body with these rosaries, as putting on these rosaries and having worshipped God, Dharmasamrat has discarded the body,

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lest some untoward happening should occur among so many disciples, Brother, ask for something else."

The chief said, "In such a state please give me your rosary."

From his neck, Jagadguruji put the rosary on Dalitraji's neck affectionately.

The famous homeopath Dr. Sankata Prasad Pandeyji of Kanpur told me about a very inspiring incident, "Once I was going on foot to my close relative's village. We felt thirsty. On the way to village, we filled our small bucket from a well. Meanwhile a female voice was heard suddenly, "Uncle, my salutation (Chachaji) Pranam." My father said with unique affection, 'Bitiya (Daughter) who are you ? where do you belong to ?" She said, "Oh ! uncle you have forgotten me. I belong to your village. I am the daughter of..... I am married in this village. I came here in this ward or part (mohalla) with a work. Beholding you, I came here running. Tell me, is the aunt well ? Is everything and everybody in the family well and happy ?

My father said, "Yes daughter your aunt is hale and hearty. All is well at home. Are you happy ? Is everything and everybody well in your home ?"

That lady said, "By your grace, all is well." Then my father whispered to me. "Give me eight annas from your pocket."

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According to my father's command, taking out eight annas from the pocket I handed over to him. Then with surprising affection he put the amount of eight annas in her hand. Being much pleased, she went away towards her own ward (Mohalla). The father said, "Topple down the water of the bucket. We shall drink water in the next village."

Toppling the water down I with my father went on. I asked the lady's introduction. He told, "She is the daughter of ...the last born. (Dalit younger brother). The daughter of the village is our daughter. We do not take food and water of the village, where we marry our daughters (Kanyadan)."

Dr. Sankata Prasad said to me, "What amiable and affectionate surroundings prevailed till the end of the British rule ! We all mixed up and lived with love. Due to the mean and ignoble selfishness what have these political leaders done ?"

Suryaji, you know well that when the partition of the country took place, leaving their property behind in Pakistan, most of the dalits came from there to live in India as dalits. They did not like to live in Pakistan losing their self respect or being Muslims.

So far as abstinence from mutual marrying and feeding (Roti-Beti) is concerned our reverend Gurudev Shri Karpatriji used to say, "There is no deprivation of reward (फलचौर्य) in the sanatan dharma."

His statement meant thus, that there is no concealment of the requital in the Sanatan Dharma Lord Krishna has clearly stated 'स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नः, स्वकर्मणा तमभ्यर्च सिद्धिं विन्दति मानवः' (Geeta 18.45.46). "Engaged in own particular duty a man obtains accomplishment both without distinction of the class (Varna) i.e. a person belonging to each and every class (Varna) can attain worldly pleasures and accomplishment." Purporting thereby that by performing actions according to one's class (Varna) deeming those actions to be the worship of God one attains worldly pleasures and accomplishment both without distinction of the class (Varna) i.e. a person belonging to each and every class (varna) can attain worldly pleasures and accomplishment. Being a sanyasi I do not touch fire so I cannot cook food. I have discarded *shikha* and *sootra*, so I cannot serve food also. We sanyasis are kept away and aloof from the kitchen and the dining room and live accordingly so. Then are we not entitled to food also or should we be given the food disdainfully ? You will wonder to know and hear that we Dandi Sanyasis (Dandi Swamis) are served food getting us sit one and all simultaneously or we are served food in our wooden pots from a distance. Our pots are considered impure for others, but we are revered as 'NARAYAN'.

There is a wonderful mystery behind the restriction regarding (marriage of) girls. Once I was travelling by train in A.C. Two from Delhi to West Bengal. There were

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allotted seats facing each other to a Sardarji and Mukharjeeji. Sardarji said to Mukharjeeji, "When daughters of jat families were married to us and came in our homes as daughters-in-law, brave, courageous, well-behaving modest and patriotic sons were born in our (Sikhs) homes. Since the rule and discipline of the marriage has been broken and disturbed by youngmen and ladies worthless and insulting offsprings have come into being. Our progeny has gone astray from the path shown by Ten Gurus.

Please note, in the Santan Dharma all are entitled to the bread belonging to the higher class but not in the daughter. It is necessary that marriages be performed according to the scriptural traditions and customs, and the mode of livelihood be confined to the purview of Varnashram lest chaotic conditions will prevail in the society due to the admixture of action (duties) and Varnas.

The Sanatan Varnavyavastha (The traditional class system) is the most scientific mode without distinction and malice to anyone so that education, justice, security, property, service and tidiness etc. may always be available to all in the society. Lack of faith in it or its abuse is originated by delusion or intrigue.

Brahmans, Kshatriyas and Vaishyas always bestowed their affection, benevolence and amiability upon Kolas, bheels, kiratas, and shabars etc. They were never regarded as objects of pecuniary pauperism and negligence or aversion. Brahmarshis as Vasishtha, Agastya, Kanva, Shaunak

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etc. inhabited in the forests. Rajarshis as Manu, Raghу, Dilip etc. dwelled in the forests in the forth-stage of life. Having attained old age, vaishyas, as an alternative of vanasprastha lived in Vridhashrams in the forest. Brahmarshis' 'GURUKULS' (Residential teaching institutions) were situated in forests where boys of brahman, kshatriyas and vaishyas received education. Most of the sanyasis, living in forests and receiving *viksha* (alms) from vanaprasthis were engrossed in the meditation. All these, and kings as well as others who went there to visit them were nourishers of Kols, bheels, kirats and shabars etc. Most of the mythological and traditional places of pilgrimage were located amidst sierras and forests. Therefore inhabitants of forests were always benefitted with the benevolence of those living in villages and cities.

Ceremonies, festivals, rituals and sacraments (Sanskars) of Brahmans, Kshatriyas and Vaishyas were led to completion only by our Shoodra brothers.

Traditional means of livelihood, small and cottage industries and means to develop the same were provided to them in their homes by the society and the government. All persons of the world received the education of character formation and morality from Brahmans of India, inhabitants of Brahmavart etc.

एतदेशप्रसूतस्य

स्वं स्वं चरित्रं शिक्षेन्पृथिव्यां सर्वं मानवाः ॥

सकाशादग्रजन्मनः ।

(The Manusmriti 2.20)

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Universal preceptor Brahmans of noble descent also received education from Kshatriyas, Vaishyas and Shoodras, having divine powers and being advanced in learning. Prachinshaal, Satyayajna, Indradyumna, Jan, Budil and Uddaalak etc. respectable Brahmans learnt the lessons of vaishwanarvidya from Kekay Kumar King Ashwapati (Chhandogyopnishat 5.11). Gargya, the Brahman received the complete sermon of Pranvidya from Kshatriya Ajaatshatru (Brahadaranyak 2.1). Shrivyasji sent his son Sukdeoiji to his Yajman (host customer) Janak, the king of Mithila to learn the secrets of Pravritti (inclination) and Nivritti (disinclination) (The Mahabharat, Shanti Parva, cantos 325, 326). The excellent Brahman Jaajali learnt the preaching regarding non-violence and equalitarianism (Samatwa) from the vaishya Tuladhar (The Mahabharat Shantiparva cantos 262, 263)

Having received the lesson regarding the religion and spiritualism from Dharmavyadh, a resident of Mithila, ruled by the King Janak the eminent Brahman Kaushik reverentially circumambulated him (The Mahabharat Vanparva Cantos 207-216). He was also preached by a chaste-woman devoted to her husband by soul and heart (The Mahabharat Vanparva canto- 205)

Having followed the path as told by Manu Brahmans, who are cursed today calling them Manuvadi (followers of Manu) due to ignorance, gave the sciences of religion, Morality (ethics), economics, sex (Kamshastra) and Salvation to the

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world. Brahmans always kept themselves poor and away from respect.

ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते ।

कृच्छ्राय तपसे चेह प्रेत्यानन्त सुखाय च ॥

(Shrimadbhagwat 11.17.42)

"Accordig to the learned persons' view, the rare body of the Brahman is not meant for the shallow-worldly pleasures. It is for suffering affliction and observing penances and penitence for the whole-life and in the end to attain eternal bliss in the form of salvation.

सम्मानाद ब्राह्मणो नित्यमुद्धिजेत विषादपि ।

अमृतस्येव चाकाङ्क्षेदवमानस्य सर्वदा ॥

(Narad Parivrajakopnishat, 3.40, The Manusmriti 2-162)

"Inspite of being worthy of reverence the Brahman must disdain the respect more than poison. i.e. he must regard the honour more fatal than hemlock and he must always treat the insult like nectar."

In the Sanatan Varnavyavastha (eternal class-system) livelihood for all is secured since birth and the birth equipped with hereditary dexterity of acquiring livelihood is also useful in earning sustenance. By not accepting Brahmans etc by birth a unique inconsistency is developed. The society necessarily needs teachers, judges, counsels, physicians and architects etc. In the same way, protectors, agriculturists, merchants, jewellers, attendants, barbers,

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washermen, potters, coblers, taners, weavers and scavengers etc also are required. If they are not required by hereditary traditions, the time wealth and training institutions required to prepare them will amount to unemployment, wastage of time and resources, breaking up of joint families, disappearance of mutual love and amiability and gradual diminution of intuitive (Pragya) and life power, slavery of wealth and desires and extinction of acts and worship (कर्मोपासना Karmopasna) as approved by scriptures. Due to above mentioned causes non-attainment of the status of Lokpals etc. and overall degradation is compulsory to follow. Simultaneously for want of diversity granted by scriptures, the proper utilisation of diversities and their transgression in due course of time is impossible. It is impossible to conclude inclination and attachment (Pravritti) into disinclination and detachment (Nivritti) and disinclination and detachment into emancipation (Nirvritti). In the same way in a life opposed to religion and salvation it is quite impossible to keep the wealth and desires untouched from the fifteen evils in the form of theft, violence, falsehood, hypocrisy, lust, anger, pride, vanity, partiality, rivalry, licentiousness, gambling and wine and it is also impossible to transform the wealth and desires into Purusharth (the object of man's creation and existence). Contrary to it, accepting the Varnavyavastha (system of classes) by hereditary tradition it is quite impossible to be afflicted by the above mentioned evils.

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The Malicious derision and finding fallacy in the classification of varnas (classes) approved by scriptures is harmful. It is essential with a feeling of good to all, to be well acquainted with and to have faith is the intrinsic philosophy and science of the traditional system of Varnashram and its utility-

पञ्चभूतशरीराणा सर्वेषां सदृशात्मनाम् ॥

लोकधर्मे च धर्मे च विशेषकरणं कृतम् ।

यथैकत्वं पुनर्यान्ति प्राणिनस्तयविस्तरः ॥

(The Mahabharat, Anushasan Parva 164,11,12)

"The soul is alike. Bodies of all are formed of five elements. Yet the classification of the worldly and particular duties (dharmas) is meant for the proper utilisation of the grounds of diversities and inspiration of the self-consistency without difference (Atma sthiti)."

Without fully knowing the secrets of the creation, it is impossible to understand the actual form of development and decline. In this context Lord Krishna's divine exhortation towards the great devotee Udhavji is worth appreciating :

स्वे स्वेऽधिकारे यानिष्ठा स गुण परिकीर्तिः ।

विपर्ययस्तु दोषः स्यादुभयोरेष निश्चयः ॥

शुद्धयशुद्धी विधीयेते समानेष्वपि वस्तुषु ।

द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ ॥

धर्मार्थं व्यवहारार्थं यात्रार्थमिति चानघ ।

दर्शितोऽयं मयाऽचारो धर्ममुद्घतां धुरम् ॥

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भूम्यम्बन्धनिलाकाशा भूतानां पञ्च धातवः ।
आब्रह्म स्थावरादीनां शारीरा आत्मसंयुताः ॥
वेदेन नामरूपाणि विषमाणि समेष्वपि ।
धातुषूद्धवकल्प्यन्ते एतेषां स्वार्थसिद्धये ॥
देशकालादिभावानां वस्तूनां मम सत्तम ।
गुणदोषौ विधीयेते नियमार्थं हि कर्मणाम् ॥

(Shrimad Bhagwat 11.21.2-7)

"It has been called a virtue to have firm faith in one's religion according to one's particular right. Contrary to it unauthorised efforts, actions and conduct are deemed to be a vice. Adjustment of both virtues and vices is systematised not according to any object but according to rights."

Ordination of purity and impurity, virtue and vice, auspicious and inauspicious regarding things inspite of they being alike is done with a purpose of proper observation and examination and doubt regarding their worthiness or unworthiness is created so that the intrinsic inclination of the mind may be narrowed and the religion and social conduct may be observed properly and the personal life may also be led with ease. There is another gain too. One is not entangled in the intrinsic inclinations (Pravrittis) arising out of lust and one is able to control one's life and the mind.

"O, vice-less, taking the form of Manu and others I myself have preached this rule of conduct for the desirous

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to follow the religion."

"The Earth, Water, Fire, Wind and Sky are the eminent cause of bodies of all beings from Bhrahma to trees etc. Thus there is likeness in bodies. In all bodies the soul is also one and the same. Inspite of it, the purpose of different names and forms as different varnas and ashrams (classes and stages) made by Vedas is to restrict the desire and action and to accomplish and attain the four Purusharthas (ultimate object of a man's existence) in the form of Religion (Dharm) Wealth (Arth) Desire (Kam) and Salvation (Moksha). It is evident that the eternal Varnashramvibhag (the division of the classes and stages among human beings) is meant to provide an opportunity to the unaccomplished creatures to attain accomplishment. I have ordained rules of virute and vice regarding time, place, activities as oblation etc. (Yajna), commodities of oblation etc. the performer, the Mantra, acts as sacrifice etc. instruments as Shruwa (Sacrificial ladle) and consequences, with a view to controlling the unrestrained inclinations."

Remember Antyajas (the last born) approved by scriptures look upwards at Shoodras who look upwards at Vaishyas and they look upwards at Kshatriyas who look upwards at Brahmans and Brahmans look upwards at Brahm. The importance of Shoodras etc. looking upwards has been approved by scriptures as The Manusmriti etc.

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शुचिरुत्कृष्टश्श्रूपुर्मदवागनहङ्कृतः ।
जाह्यणाद्याभ्यो नित्यमुत्कृष्टां जातिमश्नुते ॥

(The Manusmriti 9.335)

"A shoodra, externally and internally pure, serving persons belonging to superior varna (class) to oneself, sweet tongued, free from pride and always keeping the company of Brahmans etc. attains the excellent JAATI (life).

As soon as one accepts the human life according to prior Gunas and Karmas (actions); the Varna (class) according to the birth; the Ashram (stages of life) according to the varna and the system of actions according to varnashram, the faith in prior life (to birth) and re-birth (after death) is necessitated. The faith in the prior life and rebirth clears the way to the heaven and salvation, raising one highter than accepting the body as soul. Shoodras etc also acquire excellence by performing acts according to the varna profitting by the company of the higher varnas and maintaining natural disposition befitting Brahmans. Transgressing the intrinsic action (Karmas) in due course, a person attains the Absolute (Nirgun) actionless (Nishkriya) status of Brahma. By the conduct and character, beffitting a Brahman well-being of all is certain and its giving up causes the degradation of Brahmans also.

प्रायः स्वभावविहितो नृणां धर्मो युगे युगे ।
वेददृग्भिः स्मृतो राजन्येत्य चेह च शर्मकृत् ॥

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towards Brahmans, complacency and protection of subjects are the characteristics of a Kshatriya."

"Devotion to gods, the preceptor (the Guru) the Supreme Being, protecting the three purusharths wealth (arth), religion, (Dharm) and desire (Kam) theism, diligence and the practical sagacity are a vaishya's characteristics."

"Humbleness in the presence of higher varnas, purity, ingenuous service to the master, performing sacrifices without vedic mantras, not stealing others, property, truth and protection of cows and Brahmans are a shoodra's traits."

‘स्त्रीणां च पतिदेवानां तच्छशूषानुकूलता ।
तद्वन्धुष्वनुवृत्तिश्चनित्यं तद्वत्थारणम् ॥
सम्मार्जनोपलेपाभ्यां गृहमण्डलवर्तनैः ।
स्वयं च मण्डता नित्यं परिमृष्टपरिच्छदा ॥
कामैरुच्चावचैः साध्वी प्रज्ञयेण दमेन च ।
वाक्यैः सत्यैः प्रियैः प्रेष्णा काले काले भजेत्यतिम् ॥
सन्तुष्टा लोलुपा दक्षा धर्मज्ञा प्रियसत्यवाक् ।
अप्रमत्त शुचिः स्निग्धा पतिं त्वपतिं भजेत् ॥
या पतिं हरिभावेन भजेच्छीरिव तत्परा ।
हर्यात्मना हरेलोके पत्या श्रीरिव मोदते ॥

(Shrimadbhagwat 7.11.25-29)

"To serve the husband, to remain ever harmonious, to keep the husband's relative pleased, to protect his principles are duties (dharma) of a chaste-wife who deems

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her husband as god. A virtuous wife must keep the home neat and clean by sweeping, cleansing, daubing and making designs on floor and keep her body adorned with beautiful garments and ornaments etc. She must fulfil her husbands every longing and serve him lovingly, mildly with controlled senses and affectionate words. She must be content with whatever she gets and must not covet for anything. She must be adept in every act and conversant with religious observances and duties. She must speak sweet truth and must be headful in discharging her duties. If the husband is not a degenerate she, living with him affectionately must cohabit with him timely according to scriptures. The lady who being fidel to her husband and deeming him to be the Narayan incorporate, serves him, attains full bliss with him like Lakshmiji in the Vaikunth (Paradise) and her husband attains identity with the God."

An important fact is that by the passage of time, Buddhists, Jains, and Sikkhs began to regard themselves non-Hindus and not followers of Manu. On the world-stage India has been regarded as the preceptor of the whole-world (Jagadguru) because of only those who were undoubtedly followers of Manu. During the British regime, having neglected shoodras etc. seeds of discord and division in the society were sown. In free India, by adopting Manthara's policy, malice has been incurred against Brahmans etc. followers of Vyas and Vasishtha etc. and worshippers of Shri Ram Krishna etc. Because of this policy

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of Manthara, there prevail conditions similar to the civil-war today. 'Everybody's right in everything' is sweet to hear but any attempt to implement it on the practical ground is certainly chaotic and actually impossible.

Manifestation of Sachhidanand supreme soul (Brahma) in all forms proves oneness of all with God on the philosophical grounds according to the words 'सर्वं खलु इदं ब्रह्म' (**Chhandogyopnishat 3.14.1**) "वासुदेवः सर्वम्" (**Shrimad Bhagwadgeeta 7.19**) All being sons of the same Almighty Ambrosial God proves one family of all on the practical basis. "वसुधैव कुटुम्बकम्" (**Mahopnishat 6.71**). In such circumstances the feeling for the welfare of all creatures and the sincere efforts to materialize those feelings is a duty. 'सर्वेषां मंगलं भूयात्' (**Garud Puran 2,35,51**) 'सर्वभूतं हितेरताः' (**Shrimadbhagwadgeeta 5.25, 12.4**) Neglecting the above-mentioned facts i.e. not regarding every creature and oneself the manifestation of the Almighty supreme soul and everybody the member of the God's family and not engaging oneself for the welfare of everyone and the pride of being a Hindu or a Brahman become the cause of self degradation and fall of others. Simultaneously in the name of humanity and Hindutwa etc. disparaging Brahmans etc. proves only to be the meaningless utterances for the humanity and Hinduism etc. The reason being very evident that **the disrespect to the general (genus) makes the specific non-existent and the disregard of the specific makes the general (genus) useless.** By

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disregarding gold, the existence of ornaments etc. is impossible and by ignoring ornaments etc. special utility of the gold is improbable.

In the sameway neglecting the observance of restrain of senses and self control (Yam and Niyam) truth, non-violence, not stealing the property of others, continence, kindness, charity and purity etc. study of vedas and performance of sacrifices becomes injurious to all. “क्षयाय जगतोऽहिता” (**Shrimadbhagwadgeeta 16.9**) Similarly the practice of non violence etc by disparaging the methods of contraction, development and utilisation of Yamas and Niyams etc. (restraints, penitence, penances etc.) will present a frantic display of violence etc.

The semi-knowledge of the pleasure intent duty makes a person insane. The determination "I am a Brahman, I am a sanyasi; threfore it is my right to obtain wealth and respect from all others" makes a person insane and by the dominance of such persons the decline of the nation is natural outcome.

"I am a Brahman, it is my duty to make all well-versed and wise. I am a kshatriya, it is my duty to provide protection and securtiy to all. I am a vaishya, it is my duty to make all self dependent. I am a shoorda, it is my duty to provide service to all." Such a discretion and prudence becomes the cause of the elevation of the self and others.

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So far as the amendment in the scriptures, The Manusmriti and others and the Ramcharit Manas is concerned when there are no governments acting according to the scriptures in any country of the world or in Nepal and India etc. what is the propriety of amendments ? **The amendment is sought in the existing constitution and not in the obsolete constitution. The obsolete constitution is kept safe as it is to get the knowledge of the history.** The scriptures The Manusmriti and others were wrought with a view to ascertain the imperishability of the soul despite the destruction of the body and to determine the alikeness of the soul despite the differences in bodies. i.e. these scriptures have been wrought having accepted the prior life and rebirth and the journey of the jeeva (soul) in this would and the other worlds.

On this principle Vedic Karmakand, (Science of Rituals) Upasanakand (Science of Worship) and Gyankand (Science of Knowledge) are established. In these circumstances having accepted the views of persons as testimony who regard the body as soul and have no faith in the previous birth and rebirth, the whole vedic literature is revoked; then there is no need for its amendment. Though Jains and Buddhists etc. have faith in the previous birth and rebirth, the worlds beyond this world, Pranav, and in cow and her progeny, they have no faith in vedic sacrifice, and varnavyavastha according to the birth. Then according to them the major portion of the vedic literature

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becomes impeded. The portion of the vedic literature that supports the system of varnas based on the birth as well as the Sharddh and Tarpan (libation of water to the means and offering of food to Brahmans in honour of manes) and the God endowed with attributes and form, is unacceptable to the Aryasamajis. According to the Sankhyas and poorvamimansakas the portion of the vedic literature establishing the God is Arthavad (words spoken is the form of an aphorism with a view to excite some emotion). All persons and words in the vedic or non-vedic literature, that favour morality are liable to be eliminated from the view of the unpertinent and unrestrained persons. The words and statements establishing expiation, atonement and damnation to hell after death appear malicious and malignant to the Brahmans, Kshatriyas, Vaishyas, Shoodras and women as well as the Brahmcharis, house holders vanasprasthas and sanyasis, all deviated and fallen from their principles, rules and duties.

In the same way Naiyayikas' and Vaisheshikas' doctrine 'Origin from the Atom' (Parmanuparak Arambhvad) Yogis' and Shankhyas' doctrine 'Nature as the Material cause of the universe' (Prakriti Parinamvad) Mimansakas' doctrine Not recognising the theory of creation and (Sarg Pralav Amanyavad) Vedantis' doctrines 'All culminating in the supreme soul Brahma' (Brahm Parinamvad) Mayaism (Mayavad) Dualism (Dwaitvad) Alternative Dualism (Avantar Dwaitvad) Sole-Non-Dualism (keval Adwaitwad) Pure Non-

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Dualism (Vishuddhadwaitvad) and Pramanvibhedavad etc, and all vedic literature, words and persons favouring religious-scriptures and philosophy (Spiritualism) are liable to be eliminated.

The words stating various painful and stringent austerities, fasting etc and after death atonement and damnation to hell etc for Brahamans, Kshatriyas, Vaishyas, Shoodras and women as well as Brahmcharis, householders, Vanasprasthas and Sanyasis all deviated from their duties and principles seem malicious to the persons devoid of the vision to see the reality. Due to unrestrained conduct and thoughts devoid of religion and spirituality there prevails only disorderly havoc, devoid of the worldly pleasures as well as salvation Yams and Niyams (control over ones senses, and various religious rules and regulations) observed neglecting the scriptures also prove to be fatal for the intutive power, wisdom lifepower and attainment of the higher worlds. It is regretful that the whole Hindu Society has been subjugated by the power, greedy, direction-less and far-sightedless christianism, communism, muslimism and Hindu political leaders under their thumb as well as the media all with intent to mislead divide and destroy the descendants of the wise and learned persons who blessed the universe with governances like, Dharmrajya and Ramrajya, free of exploitation and partiality. The alien conspirators, who have created utter lack of faith and respect in the heart of Hindus towards their excellent

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objects of veneration have been completely successful in their attempts.

You have expressed specific objection regarding the particular proposition of the Ramcharit Manas that follows below—

ढोल गवाँ शूद्र पशु नारी । सकल ताङ्गना के अधिकारी ॥

(The Ramcharit Manas, Sundarkand 58.6)

Women belong to all the four varnas and the ill-bred and boors are also found in all the four varnas. A drummer having accoutred the tabor hit it only to create a particular musical note. A herdsman chastise the animal only by fondling and giving endearment to it. Among sanatanis the tradition of cherishing, the mother, the sister, the daughter and the wife etc with reverence is world known.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

(The Manusmriti 3.56)

"Gods are pleased with the family where ladies are revered with sweet words, apparels and ornaments. All acts are fruitless in the family where they are not worshipped."

A woman whether a virgin, married or a widow is necessarily worthy of worship. There is a provision to chastise them like a son or a servant with a view to make them well educated, affable and amiable. **The usage to regard kinship and benevolence as malevolence and injustice is fatal.**

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परस्य दण्डं नोद्यच्छेत्कुङ्गो नैव निपातयेत् ।
अन्यत्र पुत्राच्छिष्याद्वा शिष्ट्यर्थं ताडयेत् तौ ॥

(The Manusmriti 4.164)

"One should never raise a stick on others and never angrily beat with the stick. One should chastise the son and the disciple only to educate them."

लालयेत् पञ्च वर्षाणि दश वर्षाणि ताडयेत् ।
प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत् ॥

(The Chanakya Neeti 3.18)

"One should fondle the son upto the age of five years and chastise him on fault from the age of six to ten. When the son attains the age of sixteen years, one should behave with him in a friendly way."

भार्या पुत्रश्च दासश्च प्रेष्यो भ्राता च सोदरः ।
प्राप्तापराधास्ताइयाः स्यू रज्ज्वा वेणुदलेन वा ॥

(The manusmriti 8.299)

"If the wife, the son, the servant who is sent outside, the younger brother commit any wrong they should be hit with a rope or a slim bamboocane."

पृष्ठस्तु शरीरस्य नोत्तमाङ्गे कथञ्चन ।
अतोऽन्यथा तु प्रहरन्प्राप्तः स्याच्चौरकिल्विषम् ॥

(Tha Manusmriti 8.300)

"The authorised guardian may hit on the back as mentioned above and not on the superior parts of the

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body, head etc. Otherwise the person who beats will be liable to punishment of remonstration and fastening etc. like a thief."

Many forms of the word 'Tadan' are proved according to the different feelings as amorousness, friendliness, and parental affection etc. They are the cause of amusement. Theatrical performers, cautioning their actors while acting, address them using the refined words "Jaya Jaya Balihari" etc. It is a 'Tadna' is a refined manner. Due to the change of person, condition and place, there are various forms of 'Tadna' as sweet smile, movement of head and hand and a hint by snapping with fingers or by glances etc.

In Philosophy 'Tadan' means to pierce the target that is Brahm i.e. pacification of the mind (मनः समाधानः)

“तद्वेदध्यं मनसा ताडयितव्यम् । तस्मिन्मनः समाधानं कर्त्तव्यम् ॥”

(Mudakopanishat 2.2.2 Shankarbhashya)

Thus a research on divine Vedas and the vedic literature is needed and the correcting of one's base feelings is also required. The correction in Vedas and the Vedic literature is not required.

The reason is that only a person, learned in the science of the religion, the wealth, the desire and the salvation (Dharm, Arth, Kam, Moksha) and conversant in ethics and psychology can understand the secret of the words of the great sages who were well-versed in,

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capable and wishing ready to do the goods to all, and were hearts of all beings. They were the seers of the Vedic hymns (Mantras) and were well-versed in their meaning and secrets.

One who understands the secret of the words of the great sage can be their followers and not a censorious or opponent. There is nowhere the ability to make wealth and desire (Arth and Kam) a Purusharth. (The ultimate end of the human life) and change inclination of mind into disinclination.

Those, deeming themselves to be the advocates of humanity do not know that the name of the restrained desire, wrath, and greed (Kam, Krodh and Lobh) is humanity. Today in the name of humanity, there is a frantic and violent naked dance of uncontrolled desire, wrath and greed. The so called advocates of humanity do not know that the (Sanatan Varnavyavastha) traditional system of classes is an unfailing science of purifying the binding attributes and actions (Nibandhak gun and Karma). The gradual endurance and tolerance of the human religion in the form of non-violence, truth, not stealing property of others, celibacy and giving away of superfluous wealth, is possible by the traditional system of varnas of sanatandharmis. Its negligence results in the frantic dancing of violence, falsehood, stealing, adultery and hoarding in the name of non-violence, truth, non-stealing, celibacy, and giving away of superfluous wealth. Its proof is the

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erstwhile and the present individuals, classes and society indifferent to varnashram system.

Brahmaji the creator is the first manifestation of the Almighty supreme soul. Brahmaji incarnated himself in the form of Manuji who ruled over the whole earth for the first time. Manu's, descendants are called 'Manvas'. His words, being the proof of accomplishment are regarded as a medicament and acceptable by all means. The fact is worth appreciation that how far those, who regard the Smriti, wrought by Manu who was well-conversant in the essence of vedas as a blemish for the humanity, favour truth.

The study of The Manusmriti is benedictory and excellent as it indicates the method of chanting and oblation etc. It increases intelligence, fame, life-span and is the means to accomplish the salvation.

इदं स्वस्त्ययनं श्रेष्ठमिदं बुद्धिविवर्धनम् ।

इदं यशस्मायुद्धमिदं निःश्रेयसं परम् ॥

(The Manusmriti 1.106)

The Mahabharat, The Manusmriti, the four Vedas alongwith their branches and the Ayurveda- all these four are accomplished preachers; therefore they must not be refuted by reasoning.

भारतं मानवो धर्मो वेदाः साङ्गांश्चकित्सितम् ।

आज्ञा सिद्धानि चत्वारि न हन्तवनि हेतुभिः ॥

(The Mahabharat, Ashwamedhic Parva- 92)

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"Whatever has been said by Manuji is a medicine"-
मनुर्वै यत्किञ्चिदवदत्तद्भेषजं भेषजतायाः" (Chhandogy Brahman)
यद्वै किञ्चमनुरवदत् तद्भेषजम्" (Taittariy Samhita 2.2.10.2)
"मनुर्वै यत् किञ्चावदत्तद्भेषजम्" (Tandav Maha Brahman
23.16.17)

Ignorance (Avidya), Malady (Aadhi) and Physical illness (Vyadhi) are three kinds of afflictions- Aadhidaivic (brought about through the influence of evil spirits and fate) Aadhyatmic (Pertaining to soul) and Aadhibhautic (Material or physical). These three kinds of afflictions subject to desire reside in three forms of this body the cause body (Karan) the subtle body (sookshm) and the grossbody (Sthool) "दैवी ह्लेषा गुणमयीमममाया दुरत्यया" (Shrimad Bhagwadgeeta 7.14) According to it, ignorance is an aadhidaivic affliction. The desire, the wrath and the greed etc. are aadhi and the aadhyatmic affliction, pertaining to soul and staying in the subtle body. Diseases is the form of fever etc. are vyadhis (phycial afflictions) pertaining to the gross body. These are addhibhautic (physical) afflictions, residing in the gross body filled in spirituality. The subtle body is the house of desired actions and the gross body the result of desired actions. Therefore fever, inflamation, wounds are regarded as 'Aadhibhautic' (physical) afflictions.

The gross body is the result of and so depending on, actions is proved to be Aadhibhautic and the subtle body, the instrumental of and depending on actions is Aadhyatmic. The cause (Karan) body, being the

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manifestation of the Supreme Being is proved to be Aadhidaivic. In the root of the vyadhi (the physical illness) is hidden aadhi (the mental malady) and in the root of aadhi is hidden 'ignorance' (avidya) serpents, dogs, and enemies, afflict because of aadhibhautic reasons (material reasons). Planets, (grahas) meteors, deluge, drought, fiend, and the messengers of yama-the god of death trouble because of aadhidaivic reasons. The affliction in the form of subtle and the gross bodies is 'aadhyatmic'. All the above-noted afflictions end is 'Aadhi' and Vyadhi. By the study of the scriptures as The Manusmriti etc., the knowledge of the religion and the Supreme Being Brahm is derived.

The power of pious conduct and thought is obtained. The knowledge of the mode of living e.g. eating, drinking, sleeping etc. that pacifies wind (VAAT) bile (Pitt) and phlegm (KAF) is obtained. and there is created a liking and an inclination therein. The knowledge of medicines and medicaments pacifying all diseases is obtained and the wonderful intuitional power is received. All the maladies are tranquilised by the faith is and allegiance to the religion and the Almighty Brahma.

भैषज्यमेतद् दुःखस्ययेदतन्नानुचिन्तयेत् ।
चिन्त्यमानं हि न व्येति भूपश्चापि प्रवर्द्धते ॥
प्रज्ञया मानसं दुःखं हन्याच्छारीर मौषधैः ।
एतद् विज्ञान सामर्थ्यं न बालैः समतामियात् ॥

(The Mahabharat Shanti Parva 330.12.13)

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"The best medicine to keep away the distress is not to ponder over it again and again. By pondering over, it does not decrease, but increases."

"The mental agony must be eliminated by intuition and wisdom and physical suffering by taking medicines. It is possible only by the special knowledge derived by the study of scriptures. Sorrow having, befallen, bewailing like children is not proper."

Inspite of it, if any words or part of the scriptures, The Manusmiriti etc. appear to be unappropriate and unfit, the desired portion must be published as the 'Abridged Edition' and not as the 'Amended Edition' what appears to be useless and unfit today may be considered useful and proper in future. The scriptures that do not specifically and obviously mention, about rights and absence of rights are more praised but they are more misused like yogadarshan and others etc.

In necessitates the attention that the characteristics of the Kaliyug as Goswami Shri Tulsidasji had mentioned hundreds of years ago, are seen literally happening today. Was he not aware of the fact, that he, being regarded narrow-minded would be execrated because of some-words scribed by him for safe-guarding the Shruti and the Setu ? Having not written those certain words undoubtedly Tulsidasji could have made himself worthy of more respect.

I have been greatly influenced by your feelings that

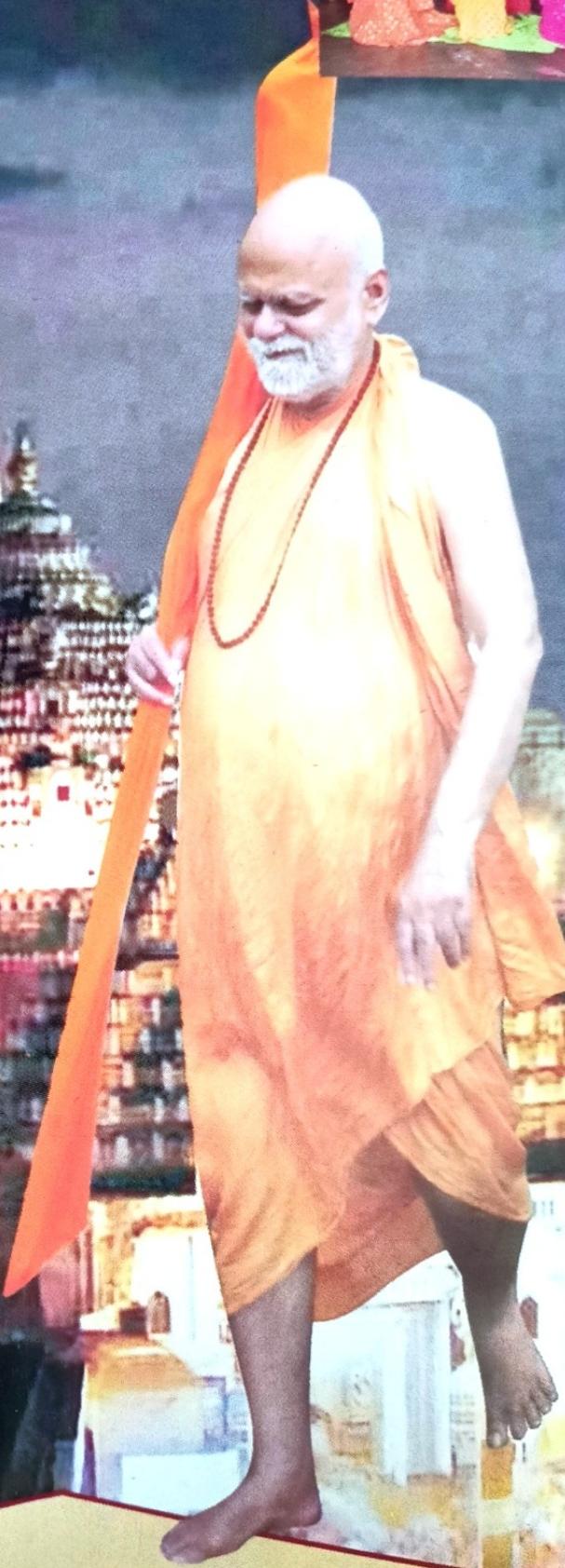
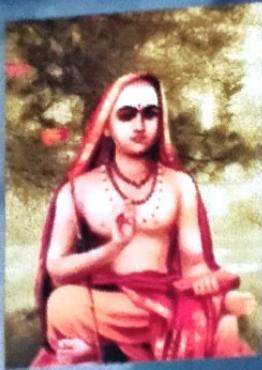
The Wonderful Dialogue

"Dalits may continue to remain Hindus." You have greatly pleased me by visiting me, along with your retinue. In future too, you continue your visits. By the Almighty's grace, the good opportunity to remove fallacy and delusion and to rectify lapses and errors on the basis of dialogue, amiability and principles; is created. It is our duty to nullify the conspiracy and stratagem of the anti-social elements to rule over the nation, by dividing Hindus. To make every citizen of the country well learned, self dependent and tolerant to truth is necessary. It is against scripture to disregard and insult someone because of carelessness and lack of wisdom. There is no role of scriptures and religious persons in the economic and social destituiton of shoodras during the alien regime.

His Holiness affectionately offered fruits and clothes to Shri Sooraj Bhanji alongwith his retinue.

Overwhelmed with love, Shri Sooraj Bhanji said, "My closed eyes have opened. I shall be comming for darshan from time to time. It was my fault that I could not get our conversation recorded. One of your disciples has recorded it. I entreat that your personal secretary may send it to me."

Shri Bhanji alongwith his retinue went to Bhuwaneshwar. He expressed the above mentioned thoughts and feelings through the print and electronic media.



Swastiprakashansansthan

Shrimajjagadguru-Shankarcharya Govardhanmath

Puri- 752001 (Odisha)

Tel. : (06752) 231094, 231716